THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"The true way to be humble is not to stoop till you are smaller than yourself, but to stand at your real height against some higher nature that shall show you what the real smallness of your greatness is."—PHILLIPS BROOKS.

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PRE-EXISTENCE AND "REASON."

IT should be plain to the meanest capacity that if we believe a thing to be true simply because its truth is established through the medium of one or all of our five senses, that such a belief is founded upon no higher authority than ourselves. Any such proposition would be believed by us, no matter by whom presented, even though he be the most unreliable person in the world, and to apply the term "faith" to such a belief is a gross misuse of words. Our faith can only be manifested by assenting, under Divine inspiration, to those things whose truth we do not calculate by any such evidence, and so far is this from being unreasonable, that it is highly and absolutely expedient that in every revelation that comes from God, there should be things above the reach of human understanding and comprehension. Men often speak at random about the power of reason, simply because the topic is admirably suited for mere eloquence to flourish upon; but when we appeal to the Holy Spirit for knowledge, we find that most of this "reason" is but empty boast and pompous harangue. If ever there was a time when the evidence of the senses should have been efficacious in promoting faith, it was when our Savior walked this earth, performing His miracles; but we read with amazement that some "reasoners" attributed His power to Beelzebub, the prince of devils. It was at this very time that philosophy was highly cultivated and diligently applied.

Take a glance at the first chapter of the Epistle to the Romans and see how the apostle describes those who were under the guidance of unassisted human reason. We are no better to-day, only in so

far as we submit our pride, weakness and ignorance to the light and authority of revelation. Take away the restraint and guidance of this authority, and we shall commit the same extravagances, the same deeds of darkness, impiety and folly, that these people did in St. Paul's day. This may be a suitable place to point out that it is a mischievous way of expressing the matter, to say that revelation transcends reason. It does no such thing; what it actually does transcend is the knowledge obtainable by purely human means, and the more our conflicting inferences and deductions find themselves superceded, the more necessary is revelation made to appear. In the present dispensation something has been re-revealed to the human race for its edification, instruction and encouragement, which it pleases mankind for the most part to repudiate and ignore, upon the grounds that its most eloquent exposition finds no echo in human nature, that it does violence to one of the most beautiful attributes of that nature—namely, parental, and more particularly maternal love, by robbing a father and mother of their status as progenitors, and, greatest objection of all in theological eyes, it makes Almighty God the servant of, in the sense of being dependent upon, His creatures. The hostile argument is this—The doctrine of pre-existence cannot be true, because a vast number of people are in this world against the will of God, and in consequence of a violation of His laws, such being the children of adultery and fornication, and God could not and would not make sin a means of furthering His ends. These objections are supposed to be unanswerable. If we were in the habit of appraising the value of Divine purposes by the inadequate test of unassisted human reason, no doubt they would be. When St. Paul told those clever people at Athens about the resurrection of the dead, they in effect said to him, "That will do for to-day; we know better than that."

In considering these objections, the really earnest inquirer is asked to approach the subject with as little prejudice as possible, not seeking to impress his mind upon the Scriptures, but allowing the revelations of God to impress themselves upon him. He should bear in mind that from wishing a thing to be untrue, it is but a short step to believing it to be so, thus permitting the will to bribe the understanding, as is the case with those who consult the Scriptures not to gain knowledge, but to be confirmed in a foregone conclusion.

In the first place, then, it is stated that the doctrine of pre-existence finds no echo in the heart of man, and this view is supposed to gain weight by comparing it with the doctrine of existence after death, which it is urged *does* find such an echo, inasmuch as throughout the whole fibre of our being there is an instinctive, universal cleaving to existence. Everything we long for, everything we enjoy, all the noblest aspirations of the human intellect, are wrapped up in the idea of a continued existence. "As the

hart pants for cooling streams when heated in the chase," so yearns the soul for the life beyond the grave, finding comfort and refreshing grace in the very thought of it. Quite true. Now, while this thought is with us—while our minds are under the influence of this truth—let us ask ourselves soberly and earnestly why it is that it brings so much comfort to us, why it is that we cleave to it. Is not this the true answer?—Because we believe the revelation of God concerning it. What other grounds have we for believing it? Is it a truth which has manifested itself to our senses? Has the eye seen? Has the ear heard? Has the hand touched, or have we smelt the sweet savour upon which we build so much? We know that such experiences have not been ours. Our joy and peace is the joy and peace of believing where we can neither hear, see nor handle.

To those who really and truly believe that the Bible teaches this truth it will come as a shock to be told, that in reference to this matter of continued existence, some of the most earnest Bible students in the world utterly fail to see it, and make out a strong case for their failure. Those who believe in "conditional immortality" are found in almost every sect, to say nothing of those sects which are solely composed of them. These doubters are not sceptics, but as a matter of fact they are about the only ones who retain the old-time idea about the Bible—namely, that it is not only the Word of God, but is also the words of God; they are people who identify inspiration with dictation, a position which is considered to have failed to hold its own by thousands of devout people of every Christian nation. What shall we say concerning this drawing of bitter and sweet water from the same fountain? Is it not perfectly obvious that more knowledge was needed upon the matter, and as the confusion among professing Christians only arose in these latter days, is it to be accounted an "unreasonable" thing that further revelation was given when it was needed? The Church of Jesus Christ of Latter-day Saints declares to the world that continued existence after death is true, and gives a reason for it—namely, that every man has a pre-existence and immortal identity, and promises to those who pin their faith to this truth the same joy and peace in believing which comes to those who do so in the case of life after death, and in addition a better and clearer understanding of God's purposes with men. Before we say that the doctrine of the pre-existence of the spirits of men finds no echo in our hearts, we should inquire if we have allowed "the sound thereof" to go forth which can alone produce the echo. No Christadelphian hears the gospel sound of an uninterrupted existence, nor does he of a universal resurrection, hence these truths find no echo in his heart, but nine-tenths of Christendom would deny that this proves the falsity of these things. Let us be careful how we appeal for a verdict to the life of mere sensation.

The objection that pre-existence cannot be true because it lowers

the status of parents is capable of the easiest refutation. Only a few weeks ago a young mother said to the writer, "If that child ever lived before, then it is not my child." In order to assist parents who reason after this fashion, it must be definitely stated that they are entirely wrong if they believe that they were the creators of all that goes to make up the identity and personality of their children. Such a thought is a "gospel of despair" where death is king of all, as they would realize if ever they stood by the coffin of a favorite little one. It is the blessedness of humanity that men are often nobler than their creeds. Go and tell the Calvinistic mother that she is probably folding a devil's imp to her bosom, in the person of her baby, and see that mother's heart and head rise superior to Genevan theology. In reality this objection is a trick of the mind by a process of false reasoning. Parents should bear in mind that gospel truths apply to themselves as well as their children, and might ask themselves whether they are conscious of any lessened affection for their own parents on account of believing that they have "a soul to save," for the creation of which those parents were not responsible. Can it be honestly contended that whether we believe our spirits are in a progressive state or an initial state, our filial affection is done violence to? Is a "conditionalist" any less in parental affection because he does not believe in his own spiritual entity? It should be seen that there is no inferential connection between these things, and as to the question of "status" it is the very doctrine of pre-existence which teaches us this to a nicety. Its teaching is, "There is a spiritual body and there is a natural body." God begat the first, men beget the last, and the union of the two constitute the whole being of man, and just as we shall be conditioned after the temporal death in accordance with our works here, so did our spirits attain to precisely those bodies and conditions which they merited in their first estate. The explanation this affords of mankind's diverse conditions is self-evident. The doctrine of pre-existence corrects false notions concerning parental status, and however humiliating it may be to twentieth century pride, the truth is, that there is a spiritual nature begotten of God and separate from the human.

In conclusion, will those who truly desire the truth of this matter ask themselves the following questions in the spirit of a "learner?" Does John 16: 28 show any pre-existence of Jesus? Viewing the matter without bias, what is the inference contained in Eccles. 12: 7? What is our relationship to God in Heb. 12: 9? Was Jeremiah known before he was born? (Jer. 1: 5.) Is there any prenatal identity conveyed to the mind in Eph. 1: 4-5?

Watford. W. ISGATE.

EFFECT? Influence? Utility? Let a man do his work; the fruit of it is the care of Another than he.—T. CARLYLE.

ANTI-"MORMON" LEADER FINED FOR ASSAULT AND PAYS DAMAGES.

THE readers of the *Star* will be interested in the outcome of the trial of Mr. R. H. Smith, Nuneaton, who was summoned for an unwarranted attack upon Elder Albert Smith, a "Mormon" missionary. A full account of the case appeared in the *Nuneaton Observer* of June 7th, 1912, and is here reproduced for the benefit of the *Star* readers.

"On Thursday morning, at the Nuneaton Law Courts—before Messrs. R. W. Swinnerton (in the chair), H. Stubbs and H. Davies.

"Richard H. Smith, builder, Nuneaton, was summoned by Albert Smith, Chilvers Coton, no occupation, 'Mormon' elder, for wilful damage to a silk hat, frock coat, white waistcoat, trousers, etc., to the value of £4 4s., the property of complainant, by pouring tar on him on May 24th.

"Defendant was also further charged with a common assault on the complainant on May 26th.

"He pleaded 'guilty' to both charges.

"Mr. H. Willison (Phillip, Baker & Co., Birmingham) appeared for the prosecution, and the court was crowded with a large gathering of the general public. Defendant was not legally represented.

"Mr. Willison (prosecution) said he was there on behalf of Elder Smith. The case had, however, been considerably shortened by the defendant's plea of guilty. The defendant gained admission to a meeting which was being conducted by the complainant in the Gate Assembly Hall; he took a quantity of feathers and tar, and dropped them on the plaintiff's head. As a result the plaintiff's clothes were completely ruined, and as the tar ran down the man's face it was little short of a miracle that his client was not blinded for life. Fortunately, some person lent him some covering, in which he got home. In itself it was a particularly wanton act, and how the defendant could say he did not do it maliciously he could not understand. Counsel then began to quote from *The Times* report of a similar case, whereupon

"Mr. Smith (defendant) said: 'I beg to object to newspaper reports being given. If that is anything like the reports in the local papers it is altogether wrong. They give misleading reports altogether.'

"Mr. Willison: This is from *The Times*, and (turning to the Magistrate's clerk) that may properly be given here.

"Mr. Armishaw: Yes, that is generally allowed.

"Mr. Willison (continuing) said he was not there to argue whether the 'Mormon' faith was right or wrong. His client would be prepared to discuss that at the proper time. It was simply a question for that court to decide whether defendant did commit the assault or not. His client was an American citizen, and he had there (produced) his passport. It was an important document. So far as his clients had conformed to the laws of the country they had as much right as anyone else to remain in Nuneaton. When a body of persons had a grievance there was a way of dealing with any grievance they had, but if they were to be permitted to go and make a wicked assault in that way, then law and order in England would be gone at once.

"Elder Albert Smith, 'Mormon' elder, 65 Dugdale Street, Nuneaton, said on March 26th he was at the Gate Assembly Rooms, in connection with a Sunday School service of their 'Mormon' faith. A number of children and grown-up people were there, and whilst the service was going on in an orderly manner, defendant Smith attended, and ultimately gained admission with certain other people. He entered the room against the wishes of the members of his 'church.' As a result of defendant's conduct, and about thirty other people, the meeting was disturbed and ultimately had to stop. He (witness) decided to leave the building, and on the stairs he met defendant Smith. On about the second step he felt feathers flying all over him, and after that he felt something very warm on his head and running down his face, and over his clothing. By the smell he could tell it was gas tar. Sarah Ann Bates lent him a coat and he had to be led to his lodging. Coming down he held his head down so that the tar should not run into his eyes, but he could not see until some of the tar was taken from his eyes. As a result he suffered considerable pain, and his clothes were damaged. In his opinion the amount of the damage was £4 4s.

"Defendant had no questions to ask witness, neither had he any statement to make. He admitted the act was done wilfully, but not maliciously. Complainant had not had a tithe of what he deserved, and what he was likely to get from other sources.

"The Bench retired to consider their verdict, and after about ten minutes deliberation the Chairman said the Bench had decided to convict in those cases, but before fixing the amount defendant had to pay, they would hear the other case.

"Richard Smith, Nuneaton, was also summoned by Albert Smith, 'Mormon' elder, Chilvers Coton, for using abusive language in Queen's Road, on May 19th.

"Defendant pleaded not guilty to this charge.

"Mr. Willison said defendant was going along Queen's Road shouting, 'These are the Mormons, the wolves going about in sheep's clothing.' Mr. Willison said the defendant did not appear to appreciate the seriousness of the thing.

"After consultation with the Magistrates, Mr. Willison decided to withdraw this case, and on the charges which were found proved the Chairman said: You will have to pay £4 7s. for the damage (including 3s. fine), and £3 for the assault.

"The defendant: Will you kindly make it 3s. and £1 1s., so that I may appeal?

"The Chairman: We have given our decision, which we shall not alter. You must consult your solicitor.

"Defendant: I don't intend to pay.

"The Clerk then said the alternative was a month with hard labor in each case.

"The Clerk: You had better go and think it over.

"Defendant then left the court."

Every peacefully inclined citizen and resident of the country, every lover of justice, will be glad in his heart that the defendant, Mr. Smith, was convicted and fined. This should be a warning to

law-breakers generally that the law is no respecter of persons, and that all without distinction will be protected in their just and legal rights. All honor to the Bench for once more emphasizing the supremacy of the law. The Latter-day Saints' missionaries are unpopular, it is true, but they are temperate, moral, upright, strictly honest and truthful, promoters of peace and goodwill among men, teachers of righteousness and defenders of the gospel of Jesus Christ. Such is the character of Elders Albert Smith and James M. Jones of Nuneaton, and their fellow associates in Great Britain, and as such they are entitled to full and ample protection against every act of lawlessness and violence.

It might be of interest to our readers to know that an anti-'Mormon' meeting was held in Nuneaton Monday evening, June 3rd, 1912, with Mr. R. H. Smith in the chair, at which the following resolution was passed :

"That this meeting of the ratepayers of Nuneaton respectfully requests the Mayor of this borough to inform the 'Mormon' elders that it will be to their own interest to quit this district within three days of receiving this notice, as their presence here is a menace to the public peace."

The Mayor, it is said, duly received the deputation and the resolution. Seen by a press representative, who asked his Worship what he intended to do, the Mayor said :

"What can I do? I have no more power over them than I have over you or anyone else. I can only deal with them from a legal point of view, and so long as they conform to the law they have as much right here as anyone else."

The Mayor is to be complimented on the just and consistent attitude he has taken in this important matter, and he will be upheld by every loyal citizen in the kingdom.

RUDGER CLAWSON.

THERE are only two really deep-seated and influential enemies of human happiness and human order—ignorance and selfishness. These do pretty much all the damage that is done in the world, and they are the always present obstacles to improving the conditions of mankind. It is the province of intellectual education to address itself to the first of these, and it is the task of moral education to deal with the other. If one, seeking to know the history of civilization, casts his eye back over the pages of recorded history he will find that the record of progress can be written in a single sentence. It is the development of liberty under law. Liberty and law are the two words upon whose true and faithful exposition all training for citizenship must rest. He who truly understands the meaning of liberty and the meaning of law, and the relation of one to the other, is ready to face his full duty as a citizen.—SELECTED.

THE LATTER-DAY SAINTS MILLENNIAL STAR.

THURSDAY, JUNE 13, 1912.

EDITORIAL.

THE AGITATION AT SUNDERLAND.

THE persecution of the Latter-day Saint missionaries reached a climax at Sunderland on Sunday, June 2nd, 1912, when a great demonstration of anti-"Mormon" frenzy and hatred took place, and much rowdyism and many acts of lawlessness occurred, which will doubtless set the ears of all lovers of liberty and all true Englishmen a tingling. A detailed report of what happened was published in the *Sunderland Daily Echo* of June 3rd, 1912, and is here reproduced for the information of our readers whose sympathy for these oppressed servants of the Lord will undoubtedly be aroused to the highest pitch:

"'MORMON' BAITING. SUNDERLAND SCENES.' MOBS ATTACK HOUSES. PEOPLE ASSAULTED. AMAZING ROWDYISM."

"THE anti-'Mormon' agitation in Sunderland reached a rather serious point yesterday. During the day there was an active demonstration against the 'Mormons,' and at night the resentment developed into scenes of riot and rowdyism.

"There appear to be two sections of anti-'Mormon' agitators. One section has been in existence for a considerable time, and these now favor a drastic policy having for its immediate object the expulsion of the leaders of the sect from the Borough. The other section, composed chiefly of residents in the neighborhood of the 'Mormon' Church, is somewhat less aggressive. They hope, however, by harrassing the 'Mormons' and doing what they can to prevent meetings being held, to compel the elders of the Church to retire from Sunderland. It is stated that during last week there was a meeting of the two sections to endeavour to come to an understanding and arrange to unite forces against the 'Mormons,' but no agreement was arrived at, one party accusing the other of desiring to get the credit of the agitation.

"It was rumored in the town on Saturday that the more aggressive section of the anti-'Mormons' intended to take steps yesterday to expel the leaders of the 'Mormons' from the town. The police, with the view of preventing any damage being done to the Church, set a special watch on the premises throughout Saturday night. There was evidently wisdom in the precaution, for as early as six o'clock yesterday morning a band of anti-'Mormons' appeared. They were armed with paste pots and brushes, and carried a number of placards, which they intended posting on the front of the Church. The police frustrated that design, but the agitators managed to get several of their placards posted in the vicinity.

"One placard read, 'Captured by the British public.' This was to have been placed on the church doors, but that being impossible owing to the interference of the police, the notice was attached to a board and fastened to the railings between the church and an adjoining house. Another bill read, 'Anti-Mormon campaign. The sanctity of home life demands the expulsion of the Mormons,' and a third declared that 'Joe Smith, the present president of the Mormons, has five wives and 43 children.'

"A number of anti-'Mormons' remained in the vicinity of the church throughout the morning, and by ten o'clock a considerable crowd had gathered in the expectation of a scene at the morning service. But the 'Mormons' had evidently become aware of the intention of the opposition, and they absented themselves from the premises. The crowd waited, but the church remained closed and there was no sign of any preparation for a service. The police were present in strong force, and any rowdyism was checked. At length the crowd partially dispersed, but there was another large assembly of agitators and interested spectators in the afternoon, when it was thought the church would be opened for the Sunday School service. However, the expectation was not realized. The premises were kept closed and the leaders of the sect put in no appearance. The demonstration was renewed at night, when the crowd of anti-'Mormons' and spectators numbered several thousands. The 'Mormons,' however, failed to put in an appearance at their church, and the agitators were unable to carry out their avowed intention of expelling the elders from the town. There was some disorder, but a strong force of police managed to prevent any serious outbreak at this stage.

"At length it was suggested that the agitators should proceed to the lodgings of the elders in Azalea Terrace. The suggestion was immediately acted upon, and a large portion of the crowd moved in that direction. On arriving at the house several of the leaders knocked at the front door, but failed to get any response from the occupants. A number of the leaders then went to the back of the house, and one of the more venturesome climbed over the wall into the back yard. However, he quickly reappeared stating that he had been threatened with a poker by one of the elders.

"The disorder continued in the Ennerdale district for some time, and a little later a young man, who was said to be a 'Mormon' and who was in the company of a young woman, was surrounded by a hostile crowd. The police came on the scene and eventuallythe young man escaped in a taxi-cab, which travelled in the direction of Grangetown.

"There was two points at which the riotous behavior was chiefly noticeable—the Borough Road neighbourhood and Grangetown. After leaving Tunstall Road a portion of the crowd came down to Borough Road, and a cry of 'There's a Mormon' was raised in respect to a young man who was walking along the street. Whether he was a 'Mormon' or not does not appear to have been known or to have have had much to do with the attack. Chased by the crowd, he ran into the shop of Mr. Ellis Hunter, tobacconist, Borough Road, and appealed for protection. Mr. Hunter concealed him behind some of the furnishings of the shop. Members of the crowd rushed in, and a young man, said to be a Jew, attempted to stop them getting at the alleged 'Mormon,' and was himself attacked. Mr. Hunter came to the rescue, there was a scuffle in the shop, the intruders were ejected, and in the confusion the so-called 'Mormon' darted into the

crowd and disappeared. Some slight damage was done inside the shop, a piece of glass being broken. The Jewish gentleman, who had also been attacked, got away in the confusion, and went to the Jewish Institution in Murton Street. It was alleged that his eyes had been blackened, but later reports are to the effect that he was not injured, but was only sharply hustled.

"The crowd had by this time become very excited, and passing into Foyle Street they saw an old man there. A cry was raised that he was a 'Mormon,' and he was hustled and was knocked or fell down. After being taken into a house in the neighborhood he recovered from the shock and went home. All this disorder happened in a few moments. Police swarmed to the spot from all points and soon cleared the streets in the vicinity. The disorderly element appeared to be youthful and out for mischief. It is asserted they did not intend to injure anyone, but only to hustle them with a view to driving them out of the town.

"While this disturbance was going on in the Borough Road district a lively scene was being enacted at Grangetown. After the taxi-cab had left Ennerdale it was rumored it had gone to Grangetown. It was known to a certain element in the crowd that there were, or were thought to be, 'Mormons' at Grangetown, and they began to move in that direction. So far as can be gathered some of the 'Mormons' had really gone to Grangetown and were holding a private meeting in a house just outside the borough boundary. Leaving this they, or some of them, came to a house in Windsor Terrace, which is inside the borough. There a crowd of about three hundred people gathered and an attack was made on the house, the windows at the back being smashed. Police from the borough who had followed the crowd came up and protected the house from further attack, although the people who had done the damage remained in the neighborhood until the early hours of the morning.

"The leader of the anti-'Mormon' section which followed a peaceful policy visited the *Echo* office this morning and said he desired to dissociate the section from the disorder which occurred. None of his people, he said, were in Azalea Terrace, Borough Road, or Grangetown, and he had, he said, called the attention of certain of the police to that fact last night.

"'We want,' he said, 'to work with the police to maintain order, because we feel that the eyes of the whole kingdom are on us in this matter. We want to set an example of how to deal with these undesirables. We can find plenty of young men who have sisters and wives whom they desire should be protected without asking the rabble and roughs of the town to come to our assistance. We appeal to the public to help to maintain order and to protect property. We grieve that there should be this lawlessness in the anti-"Mormon" movement.'

"From inquiries made this morning we learn that it is likely legal proceedings may be taken in some form or other, and that the 'Mormons' have already retained a solicitor to look after their interests.

"The proceedings of Sunday night were of such a character that the police authorities are seriously considering whether some more drastic action will not be necessary in the interests of public order."

As a result of the foregoing unlawful and highly sensational occurrences, the feelings of the people of Sunderland were stirred

to the depths, and a strong sentiment in favor of the maintenance of law prevailed among the better and more conservative classes. The changed conditions is clearly set forth in the following article taken from the *Sunderland Echo* of June 4th, 1912:

"The 'Mormon' question developed rapidly on Monday, and it is possible it may take an international aspect, as the American Consul at Newcastle is now interesting himself in the matter and a claim for damages has been made against the Corporation.

"This claim came from a solicitor at Liverpool, who is acting on behalf of the 'Mormon' Church headquarters there, and he demands damages for the injury done to the 'Mormon' Church building. The claim is made under the Riot Act, and it was laid before the Watch Committee on Monday. The Committee, however, were of opinion that there was no riot within the meaning of the Act, and declined to admit liability.

"It is also understood that a letter has been received in Sunderland from the American Consul in Newcastle, intimating that the town may be held liable for any damage done to the 'Mormon' property. The owners of that property are citizens of the United States, and have appealed to their country's representative for protection.

"A representative of the *Echo* called on Elder J. Eugene Lichfield on Tuesday. Mr. Lichfield is president of the Newcastle conference, of which Sunderland is the headquarters. He is quite a young man, with an attractive manner, and speaks with a slight American accent. When asked what action he proposed to take under the present circumstances, he said:

"'We claim a right to be here. We have ministers' certificates and we have passports from the United States Government. We are American citizens and are property owners and taxpayers in Sunderland. We are breaking no laws and are interfering with no people, and we intend to maintain our rights by all lawful means.

"'If the local authorities are not able to protect us in these rights we will call on a higher authority. We will appeal, perhaps, to the national authorities and also to the American authorities. I have appealed already to the American Consul.

"'There is no charge being brought against us whatever, and we are innocent of any of the stories which are told about us. We are willing to stand before the magistrates and prove our innocence. Until some lawful means are taken against us and charges proved we have a right here, and we intend to maintain it by lawful means.

"'I have,' he went on, 'been down to Liverpool and have consulted Mr. Rudger Clawson, the president of the European mission, and a lawyer of that town, and they have instructed us what to do and to go ahead, to prosecute if we can, and that is what we intend to do. If we don't get justice of course we shall have to take it further until we do.'

"'Will you hold more meetings?'

"'We intend to go on with our work as soon as we can get protection, and services will be held again as soon as we get the place straightened up. The building will have to be repaired, as nearly all the windows are broken; there are bricks, glass and mud inside, and the books were destroyed and furniture broken.

"'If the authorities could prove we are undesirable aliens we would

have to go, but until they do prove that we claim the protection of the police.

"'We are going about our business, breaking no laws, and it is just lies that are published about us by prejudiced people, who are jealous because we are progressing with our work.

"'They say we ship girls out. It is absolutely false. That we pay people's way out there; that is false. That we teach polygamy or practice it; that is false. There is a statement in this morning's paper that 3,000 girls went from Liverpool to Utah. The fact is that from England, Norway and Sweden 550 people only went, and they were men, women and children. It was said that the other day 250 elders came into this country. Altogether only 32 of our people came, and only eleven were elders, the rest being visitors who were going to see their friends, and most of them went to Sweden.

"'With regard to the meeting at the Victoria Hall, the day before it came off we sent a letter to the Mayor, who was chairman, asking him if we could not state our side of the question, and he sent back word that we could not. Therefore we had no means of answering the accusation which Mr. Bartlett made against us.'"

"We understand that the Chief Constable (Mr. W. Carter) has decided to take definite action to prevent a repetition of the disorder which occurred in the town on Sunday night. No distinction will be made between 'Mormons' and anti-'Mormons.' No intimidating crowds will be allowed to assemble, and law-abiding citizens will doubtless take the hint and assist the police in their work by keeping away from any neighborhood where disorder might possibly occur.

"In an interview on Tuesday Mr. Carter pointed out that the anti-'Mormons' have up to the present been acting under an unwritten law. Whatever future action they take with a view to getting the 'Mormons' out of the town or of stopping their propaganda must not be by taking the law into their own hands, but must be by proper legal and constitutional means. The method adopted last Sunday night cannot be tolerated.

"In view of the action of the American Consul and the Chief Constable, influences are at work with the object of inducing the anti-'Mormons' not to pursue their propaganda in the way they have hitherto been doing.

"The Chief Constable is taking proceedings against fifteen young men who are alleged to have broken the windows of the church on Tuesday last. He is summoning them for stone-throwing, and as Elder Lichfield is also in possession of their names it is understood he will prosecute the fifteen for wilful damage. The summonses will be returnable in about a week's time."

It will also be seen from the following article published in the *Sunderland Echo*, June 6th, that summonses have been issued against a number of persons for disturbing the peace on Sunday, June 2nd :

"Arising out of the anti-'Mormon' disturbances in Sunderland lately, application for the issue of summonses against a number of persons was

made at the Borough Police Court this afternoon before the Mayor and other magistrates by Mr. J. E. Lichfield, the leader of the Mormons in the town. Mr. Lichfield, who was legally represented by Mr. V. Ritson (of Messrs. Ritson and Hope), asked for two summonses against three persons, recognized as the ring-leaders of the anti-'Mormon' movement, for disturbing services in the 'Mormon' church, and also for summonses against about half-a-dozen others who are alleged to have committed wilful damage.

"The Bench granted the summonses, which are returnable on Wednesday next.

"It is understood that the police have taken out a number of summonses against youths for stone-throwing in connection with the disturbances.

"Proceedings are now threatened against the 'Mormons' from a fresh source. The owners of the property adjacent to the church in Tunstall Road held a meeting to-day at the office of Messrs. French Bros., Frederick Street, and discussed the situation. They dealt with the subject, not from a religious or moral aspect, but purely from the point of view of the effect upon the neighboring property.

"It was decided to take counsel's opinion as to whether the elders cannot be stopped from using the place for their meetings, on the ground that their doing so is an annoyance to the neighborhood and is calculated to cause damage to the property in the vicinity."

It is pleasing to note that the city authorities of Sunderland are at last awakened to the gravity of the situation, and it is to be hoped that they will be able to recall the "dogs of war" which were unfortunately let loose at the mass meeting held May 21st, 1912, over which Mayor Brown presided, and subdue and hold them within bounds. Peace and good order should be maintained at all hazards, and the law finally and completely vindicated.

The action proposed to be taken by the property owners near the "Mormon" meeting house to have the meetings of the Latter-day Saints discontinued because of annoyance to the neighborhood is fantastic and ridiculous in the extreme, and puts the said property owners in a silly and unenviable light.

Every observer will at once see that it is not the meetings that cause a disturbance, but the failure of the police to prevent disorder.

RUDGER CLAWSON.

DEATH OF ELDER JOSEPH WATSON MAYNES.

IT is our painful duty to announce the death of another faithful missionary of the Church of Jesus Christ of Latter-day Saints, Elder Joseph Watson Maynes, who passed away on the morning of Sunday, 9th June, 1912. He left his lodgings at Gloucester, England, in company with Elder Gilpin S. Woolley, about ten a.m., to cycle to Cheltenham, to attend Sunday School there. When about four-and-a-half miles from Gloucester, the rear tyre of his cycle burst, and both stopped to examine the puncture. Elder

Maynes suggested that Elder Woolley proceed and open the Sunday School, and he would follow later. Immediately Elder Maynes fell to the ground, without uttering a sound. Elder Woolley secured help at once, and rode six miles to get a doctor, but it was ascertained that death had been instantaneous. Heart failure was the immediate cause of death.

Elder Maynes was fifty-three years old. His home is in Waterloo Ward, Salt Lake City. He reached Liverpool on July 2nd, 1910, and was assigned to the Bristol conference, where he labored with great zeal and success until his death. As a fearless ambassador of Christ, and a faithful brother and friend, he had won the love and respect of the elders and saints and of all who were privileged to enjoy his acquaintance. His sudden demise has cast a gloom over the Bristol conference, and brought sorrow to the hearts of many. In another month his mission would have been completed, but the Lord, who knows best and whose ways are inscrutable to men, has seen fit to grant him an earlier release.

We extend our heartfelt sympathy to the bereaved wife and family of Elder Maynes, and to all his sorrowing friends. May the comforting influence of the Divine Spirit rest upon them in rich measure in their hour of sorrow. May they find joy and satisfaction in the knowledge that he was a true and valiant servant of the Lord, that he was faithful unto death, and has thereby earned an eternal crown and exaltation in his Father's kingdom.

H. I.

President Rudger Clawson left Liverpool on Tuesday, 11th June, 1912, for the Continent, with the intention of visiting the missions and conferences there. We trust his visit will be an enjoyable one, and feel sure that it will be, as heretofore, a source of encouragement and inspiration to all our missionaries who are laboring there. As before announced, President Clawson expects to be absent on the trip about two months.

Special Notice.—The editorial of May 2nd, 1912, entitled, "William T. Stead and his Defence of the 'Mormons,'" is being published as a four-page tract. Orders can be filled at this office at the usual price.

FROM THE MISSION FIELD.

A Successful Concert.—A concert was held on Saturday evening, June 1st, 1912, in Highgate Road Chapel, Sparkbrook (Birmingham conference). It was for the purpose of gaining funds to liquidate some branch debts. The program consisted of songs, recitations and instrumental selections. The affair was a social success.

Sunday School Outing.—The Glasgow Branch Sunday School (Scottish conference) had an outing on June 8th, 1912. A party of about ninety, including elders, saints and friends gathered at a large farm near Riddrie, where lunch was served and many interesting games were played, the races being an important feature. Prizes were awarded the winners of the contests. The day was very pleasant and all expressed themselves as having a good time.

Whit-Monday Outing.—On Whit-Monday, 27th May, 1912, a number of the saints and elders of the Hull conference went to Withernsea, by invitation, and spent a very pleasant day. After the unpleasantness of a few months ago, the kindness of a friend there was fully appreciated by all. Refreshments provided by friends at Withernsea were carried to a large open field on the sea shore, and were heartily partaken of by all, after a pleasant time spent in games and roaming on the beach.

Gainsboro' Branch Sunday School.—On Whit Sunday the children rendered a very interesting program of songs, recitations, etc. On Monday they met again at the Etherington Street meeting place. A short service was held, after which they were conveyed to the Highfield Farm of Mr. Smithson, where an excellent "tea" was provided. Sports of various kinds were indulged in. About eighty saints and friends were also present, and all expressed themselves as having had an enjoyable afternoon. Much credit is due the Sunday School officers and teachers and to all who contributed to make the outing a success.

Baptisms.—On Monday, June 3rd, 1912, a baptismal service was held at Kessingland (Lowestoft branch), when one soul was admitted into the fold of Christ; and at Lowestoft on Tuesday, June 4th, 1912, three candidates received the same ordinance, Elder James H. Buck officiating.

A baptismal service was held at Edinburgh (Scottish conference), Tuesday, June 4th, 1912, when one member was added to the Church of Christ. Elder Joseph Waite officiated; confirmed by Elder Wilford E. Allen.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON VII.—THE CONVERSION OF SAUL.

Text: Acts 9:1-16. Lesson setting: Time, place, etc.

I. SAUL'S BITTER PERSECUTION OF THE SAINTS.

1. Made saints blaspheme. Acts 26: 10-11.
2. Persecuted even unto strange cities. Acts 26: 10-11.
3. Voted for their death. Acts 22:4.
4. Persecuted both men and women.

II. Saul's Vision. [Revelation and Respect for Local Authority.]

1. On the road to Damascus.
2. Time.
3. Nature.
4. Effect. (a) Upon companions. (b) Upon Saul

Note :—Memorize verses 4, 5, 6.

III. Ananias.

1. Who he was.
2. His vision.

(Note how directly he communicates with the Lord Jesus.)

IV. Saul and Ananias. [Baptism.]

1. Their meeting.
2. Saul's blessing and baptism.

V. Paul's Subsequent Stay at Damascus.

1. His visit to Arabia. (See Gal. 1: 17-18.)
2. His return to Damascus. (a) Attempt of the Jews to kill him. (b) His escape.

DIED.

Hill.—At Baker City, Oregon, U.S.A., May 10th, 1912, Walter, the beloved son of Henry and Mary Hill; born at Hulme, Lancaster, England, July 21st, 1872; baptized at Manchester, England, December 6th, 1898, by Elder John C. Rushton. The funeral services were held in the Baker Ward meeting house May 12th, 1912. He lived and died a faithful Latter-day Saint.

Jamieson.—At Aberdeen (Scottish conference), May 23rd, 1912, Sister Helen Flora Olive Jamieson; born August 20th, 1897; baptized January 19th, 1908, by Elder J. G. Johnston; confirmed by Elder George Thomson.

Thompson.—At Burnley (Liverpool conference), June 5th, 1912, Brother Walter Thompson: born April 12th, 1854; baptized September 14th, 1902, by Elder John H. Woodbury. Brother Thompson was a local elder, being at one time president of the Burnley branch. He lived and died a faithful Latter-day Saint.

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